

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS

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Biographical.

FROM THE UNIVERSALIST MAGAZINE.

DR. COGAN.

AN EMINENT UNIVERSALIST.

THOMAS COGAN was born in 1736, at Rowel, in Northamptonshire. His parents who were dissenters, brought him up in Calvinistic sentiments; but as his father was a man of literary taste, and as he has shewn by some pamphlets which he published from time to time, a particular fondness for metaphysical inquiries, we may suppose that the son early imbibed from him that taste for letters and philosophical studies which distinguished him through life.

After being taught the simpler rudiments of learning, Cogan was sent to Kibworth, in Leicestershire, and put under the care of Dr. Aikin, the father of the celebrated Mrs. Barbauld. Here he remained till he was fourteen years old; and then returned to his father's house, where he continued during the two or three succeeding years.

About this time he began to think of preparing himself for the christian ministry; and with a design of studying divinity, entered the Academy at Mile End. For some reason, however, growing out of the management of that institution, he soon became dissatisfied, and removed to Hoxton Academy. How long he remained here, is not known. Nor can we ascertain the time of his entrance into the ministry; but we find him, in 1756, preaching in Holland, where, it is supposed, he acted as assistant to the minister of an English Church founded there on the principles of the Dutch establishment.

Here, however, he did not long remain, for in 1762, he had returned to England, and become settled over a congregation in Southampton. But here a difficulty arose which ultimately induced him to request his dismissal. His inquiries and researches had led him to other views than those of Calvinism; and as he was too ingenuous to conceal his opinions, and too conscientious to refrain from preaching what he thought important truths, his people became dissatisfied with his ministry, and began to consider him a heretic. He consequently desired and obtained a release from his pastoral connexion with them.

He then returned to Holland, and became colleague with a clergyman settled over a congregation of English residents. But, to complete the discouragements that he met in pursuing the ministerial vocation, a pulmonary complaint, with which he had long been slightly affected, began, about this time, to exhibit such alarming symptoms as too plainly indicated danger in subjecting himself to that sort of exertion which is necessary in public speaking. Accordingly, he was compelled to relinquish a profession of which he had shewn himself worthy, by his exemplary conduct, purity of life, and laborious faithfulness.

The science of medicine now attracted and engaged his attention. To the study of this he applied himself with a zeal and devotedness which could scarcely fail to ensure him success. He made a short visit to England, however, where he gratified his friends by preaching a few discourses; and then returned again to Holland, where he became a regularly matriculated student of medicine at the University of Leyden.

This celebrated institution was now at its height of renown, and stood at the head of the medical schools of Europe. Here Cogan completed the usual course of study; and on taking his degree, exhibited a Thesis on the *Influence of the Passions in Causing and Healing Diseases*. This dissertation was the basis of his future works on the *Passions*, which have made him famous as a practical metaphysician and ethical philosopher.

He began his practice of physic in Holland; and marrying the daughter of a wealthy merchant in Amsterdam, he soon established himself as a physician in that city. Encouraged by his growing reputation, however, he left Amsterdam and went to London. Here his practice became so extensive, and his labors so burdensome, that his health declined under the fatigue; and he found himself obliged once more to relinquish a profession which he had chosen, or at least to refrain from the active employments of it.

During his residence here, he was instrumental in establishing the *Royal Humane Society*, for the recovery of the drowned. Indeed, this society may be said to have

originated with him; although it would not, perhaps, have been so soon carried into actual operation, had it not been forced onwards by the remarkable zeal and unwearied exertions of his friend, Dr. Hawes. The Society was incorporated in 1774; and for the first six years, its reports were drawn up by Dr. Cogan. He exerted himself constantly in its behalf; and added to its means of doing good, by contriving instruments for taking drowned persons, quickly, and uninjured, out of the water, and by suggesting various improvements in the method of resuscitation. This institution is a monument that will transmit the names of Hawes and Cogan to posterity as the benefactors of mankind.

In 1780, he once more went to Amsterdam, and there devoted himself to literature and philosophy, and to such employments as were suited to the state of his health and the bias of his inclination. Part of his time he passed in travelling over Germany and the Netherlands, making notes of the incidents and reflections which occurred to him in his wanderings. These he afterwards revised and published in a work of two volumes, called "*The Rhine*," which is said to be written in an easy and simple style, and its narrative to be carried along with much interest.

When the French Revolution began to throw the neighboring states into commotion, Cogan resolved to quit the continent, and to take up his final residence in England. He chose Bath for the place of his abode. Here he turned his attention to agriculture; made experiments in farming; and was so successful as to obtain several premiums from an Agricultural Society to which he belonged. He seems to have followed these pursuits chiefly for the purpose of relaxing his mind from severer studies, by means of an amusement which should be at once congenial to his taste, and salutary as an exercise for the mental and corporeal powers.

While residing at Bath, he published his *Philosophical*, and his *Ethical Treatises on the Passions*. In the first of these treatises, he maintains that all our passions and affections may be resolved into one Principle, viz. the *Love of well-being*; and decidedly advocates the real existence of a benevolent principle in man, which is distinct from self-love, and is not a mere modification of it. In the second of these Treatises, he contends that all our passions and affections are good, and productive of good, unless abused, i. e. bestowed on unworthy objects, or carried to an improper extreme. He maintains, too, that there is no disorder or irregularity of disposition which may not be traced to one or more of these three causes, viz. *ignorance*, the *influence of present objects*, and *inordinate self-love*; and that, indeed, there is a sense in which every aberration of the passions and affections may be ascribed to *ignorance*: because the only influence, which present objects, and inordinate self-love can have to lead the passions and affections astray, lies in their effect first to deceive and blind the understanding, causing it to misjudge the properties of the interesting object.

These treatises were received with approbation, and have been several times republished.

At Bath, the celebrated *Letters to Mr. Wilberforce on Hereditary Depravity* also first made their appearance. So popular was this pamphlet that it speedily passed through several editions; and it continues still to be often reprinted in England. It is the best of Cogan's works. The arguments against the dark scheme of Calvinism have, perhaps, never been stated with more spirit and power; nor in a form more calculated to produce a thorough conviction of the false foundation on which this system is built.

Next were published his *Theological Disquisitions*, in 2 volumes. This work attempts a general view of the *Jewish dispensation*, and of *CHRISTIANITY*. Its style is diffuse, it abounds in repetitions of the same thoughts, and evinces less ability than any of the rest of his works. In that part which treats of Christianity, the author has devoted about 103 pages to the doctrine of *UNIVERSAL SALVATION*, of which he was an advocate. He has, however, offered little that is new, on this subject.

Concerning the object of Christ's sufferings and death, his sentiments were in some measure peculiar. He supposed the penalty incurred by man's transgression to be a total extinction of being; but that God, in consideration of the perfect obedience and voluntary sufferings and death of Christ, has been pleased to change the penalty of annihilation into that of a temporary suspension of existence in the grave; so that we may be said literally to be

indebted to Christ, not only for the doctrine of our immortality, but for our *immortality* itself; in the same manner as the Israelites were indebted to the piety and faith of Abraham for their peculiar privileges.

Dr. Cogan's last work, the *Ethical Questions*, appeared in 1817. It treats chiefly of metaphysical subjects. The author denies that human nature is endowed with any *intuitive* moral sense that can perceive moral principles without the process of ratiocination; for, he contends, what is called *conscience* is nothing but the reason of men employed in judging of human conduct with regard to its influence on *well-being*. The author also strenuously maintains the doctrine of *Philosophical Necessity*, and shows that every act of the will must have a cause, and that, too *extraneous from itself*; for even if we suppose the Will to have a power to move itself, it still must have an *inducement* for every particular exertion of its power.

He published other works during his life-time.

Dr. Cogan's last years were spent mostly in London, although he occasionally retired to a little farm in the country. He enjoyed his usual health till a month before his death, when a sudden cold brought on an indisposition which never left him. He repaired to his brother's house at Walthamstow, with a presentiment that he should never return. Here he declined gradually, and expired on the 2d day of February, 1818, in the 82d year of his age. His mind continued sound and active to the last; he was cheerful and tranquil; recounted, with expressions of gratitude, the blessings with which his past life had been filled up; talked much of the necessity and benefit of *death* in the scheme of Providence, and declared his entire readiness to meet it. After his death, there was found, among his manuscripts, the following paragraph, which was intended for the concluding part of the Preface to a new edition of his treatise on the Christian Dispensation: "Before this Edition will see the light it is probable that the eyes of the Author will be closed in darkness. Should this be the case, the following declaration may excite some attention to it: its principles have afforded him much consolation thro' a large portion of life; they have rendered advanced years placid and serene, and enabled him to contemplate Death itself, notwithstanding its gloomy appearance, as one of the most essential blessings in the whole Plan of Providence."

MARCUS.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

TO "A CALVINIST."

MY FRIEND—According to the tenor of your article, in the *Intelligencer* of Sept. 25, it would appear that, for the present, I must consider that as your last communication to me. As you commenced the discussion, I suppose that it is no more than just and equal for me to have the privilege of *closing* it. For the candid and dispassionate manner in which our controversy has, on your part, been conducted; you deserve, and will now be pleased to accept my *unfeigned thanks*. It is not my design at this time, to undertake the labor of reviewing the ideas and arguments contained in our communications. That I conceive is unnecessary; as our readers can conveniently attend to that service with more satisfaction to themselves, than I can for them. I shall confine myself to one or two particulars suggested in your last, and ask your usual candor of attention to such remarks as I may make upon them.

If I do not very much misunderstand the import of language, the reason which you entertain why the controversy should be closed, is a very substantial one: viz. that you are now convinced the doctrine of the final salvation of all men cannot, by you, be any longer opposed. You intimate, at least, that you secretly believe it. With this, surely I cannot find fault; but I must be permitted to express my surprise that you also intimate your determination to continue to believe it *in secret*! Why not, my dear friend, have the ingenuousness publicly to avow your honest sentiments? Why will you deceive your hearers and the world? But you think "every man is at liberty to consult his standing in the world, and act as he shall think most prudent." He is indeed, so far as it may be done, without sacrificing truth to a love of worldly popularity; and without incurring those inward compunctions, which a man must feel when his conscience charges

him with hypocrisy. But no man, as I conceive, especially a minister of God's word, has a right to circumscribe his obligations of duty, by the narrow circle of *parish favour*, and *neighbourhood popularity*. Such a course is unworthy a man "free born," in a land of civil and religious liberty. Had Christ and his Apostles acted up to your maxim; what I pray you, would have been the present state of christianity in the world? A love for Jewish popularity, and for "consulting their own standing in the world," would have been the fatal dagger that had separated the vital strings of the glorious form of Christianity. Long before this, would she have been buried—everlastingly buried, in the hideous waste of eternal oblivion; and to this day, the terrific beast of infidelity would tread with high exultations and triumphant strides upon her sleeping ashes! You are wrong, my worthy father. It is your duty, your *incomparable* duty to take up your cross and follow our blessed Saviour, through the midst of opposition, heedless of the frowns and lost favor of man. *Preach the truth*; and trust to God and not to worldly popularity, for approbation and support.

You say that, "no sentiment could be better than mine, when carried into practice. Universal good-will and brotherly kindness would be peculiar virtues indeed; and the condition of that man must be enviable, in whose theory they unite and shine." How can you expect that those heaven born sentiments could bless mankind by their practical effect; if all who believe them should do as you are determined to—never teach and enforce them? How can you hope to effect the "enviable condition" of men by the union of "theory and practice," while you will not preach that theory, *without* which practice cannot "unite and shine" with it? It is like saying, "Be ye warmed and be ye clothed," while you withhold from the destitute the means which are indispensably necessary to warm and to clothe them. How can men adopt the "practice" without the "theory?" and how can they imbibe the theory unless it be preached? "How shall they call on Him, in whom they have not believed? And how shall they believe in Him, of whom they have not heard? And how shall they hear without a preacher, to preach the gospel of peace and bring glad tidings of good things?" Rom. x. 14, 15. "My Father! My Father! the chariots of Israel and the horsemen thereof" call on you to "Put on the whole armour of God; to stand, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And to take the helmet of salvation upon your venerable head, and the sword of the spirit, which is the word of God," Eph. vi. 13, 14, 15, 16, 17, and to war against principalities and powers and worldly popularity; hastening to the prison house of moral darkness, "to bind up the broken hearted; to proclaim liberty to the captives; and the opening of the prison doors to them that are bound."

But perhaps I have anticipated too much; it may be that you yet entertain some doubts of the truth of "those sentiments," than which, "none would be better when carried into practice." Hence in your last, you raise an argument against them, from "the absolute sovereignty of God." "Has not God a right to have mercy on whom he will; and has he not an undoubted right to do as he will with his own?" I frankly answer: yes. And I am happy in agreeing with you, "that if any are made endlessly miserable, they were brought into existence for that very purpose." You do not more than myself, "abhor the equivocations of Arminians, who represent the Deity as giving immortal creatures existence, without designing each individual, for his ultimate destination." We agree, then, that "God has a right to do as he will with his own; and that he has also a right to have mercy on whom he will." Then the only question between you and me my respected friend, is, *What will God do with his own; and on how many will he have mercy?* I proved before to you that, "God will have all men to be saved;" and I will now say, since the extent of man's salvation is to be as wide as God's mercy, that the salvation will be universal; because "He hath concluded all in unbelief, that he might have mercy upon all." "His tender mercies are over all his works." Therefore as "God has a right to have mercy on whom he will," and as he will have mercy upon all; so, the *sovereignty of God* proves both that he has a right to save all, and that he will do it.

When I shall enjoy the happiness to behold your face again, in the flesh, is known only to Him, who sees and governs futurity. The ravages of disease are destroying my feeble constitution; and the silent steps of old age bespeak and admonish that your "departure is at hand." Let us, while we do live, discharge our duty to our Almighty Master, by preaching plainly His glorious gospel of our salvation; and when we utter the last groan, at the bitter pang which rends our heartstrings forever; then, ah! then may we awake to joys immortal; no more to sorrows; no more to contend; NO MORE TO PART!

A. UNIVERSALIST.

Christian Intelligencer.

PORTLAND, SATURDAY, OCT. 9, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
John v. 28, 29.

CONCLUDED.

By bestowing due attention on the preceding context, we become convinced that Jesus was not treating upon the transactions of a future state, but was instructing his persecuting enemies, the Jews, in relation to the mighty works which he was about to perform, through the ministry of his word. His language is, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This passing from death unto life, is what is frequently called a resurrection, and is so denominated in the text under consideration. That this interpretation is correct seems to be evident from the words of Jesus, which follow the passage just quoted. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." They are said to *live*, because they are raised from what is figuratively called *death*; not, however, that each individual so raised, would undergo precisely the same change of condition, or be brought at the same moment, to enjoy the blessings of the gospel.

The Saviour next proceeds to repeat, in substance, in verses 26 and 27, what he had before asserted, in the 21st and 22d verses. By his "authority to execute judgment also," we understand that exercise of power by which the Son of God extended the ministry of his word to the Gentiles. God had authorized his Son to commission messengers, to carry his doctrine beyond the limits of the lost sheep of the house of Israel. See *Isai. xlii. 1, 2, 3, 4.* and *Matt. xii. 20*—"He shall bring forth judgment to the Gentiles,"—"and in his name shall the Gentiles trust." That the dispensation of the word of Christ may be properly represented by bringing forth judgment or light to those to whom it is addressed, is proveable from many considerations, more particularly, from the sayings of Jesus, *John xii. 46, 47, 48*, which the reader is requested to examine. It will there be seen that although it was not the ultimate object of the Saviour "to condemn the world, but to save" it, still his word would judge those who rejected him and his ministry. The meaning of which is, it would be the means of exciting their attention to the real character of their conduct, of which they would be deeply ashamed. Then come the words which stand at the head of this illustration, and they appear to relate to the same general ideas which lie upon the face of the 25th verse. We must consider that the Jews, to whom Jesus was speaking, were extremely blind, as well as obstinate, and did not appear to comprehend his meaning. As his custom was, he therefore repeated in substance what he had before uttered; particularly directing their attention to the mighty operations of his word in the hour which was coming. There are many who would make it appear that the divine teacher changed his subject, when he said, "Marvel not at this;" but on what authority we are unable to conceive. The fact is, we must do violence to the natural construction of words in sentences, to make out that the main subject of his discourse was changed. Jesus repeats the phrase, "the hour is coming," omitting only the explicative, "and now is;" and then simply varies his phraseology, with respect to what would transpire, without changing his subject. Instead of "the dead" he says, "all that are in the graves;" the phrase, "shall hear the voice of the Son of God," is expressed, "shall hear his voice," and for "they that hear shall live," the words last used are, "shall come forth." Jesus then explains himself more fully, saying, "They that have done good (shall come forth) unto the resurrection of life," i. e. *justification*; "and they that have done evil unto the resurrection of damnation," i. e. *condemnation*. When looked upon by the eye of candor, the passage appears evidently to teach that, the doings of men, even before they are brought to the knowledge of the gospel, are widely different. It is not certain that a man's moral character is *bad*, because he has never been educated in the christian religion; nor is it by any means certain that his moral conduct is *good*, because he is acquainted with the christian system. It is not those who enjoy the greatest advantages that are always the greatest proficient in the science of morality. In this respect we think some of our brethren, who have for the most part done justice, in explaining the above text, have committed a mistake. They have contended or admitted, that the change from death unto life, implied, in all cases, a moral change; which rendered it difficult to conceive how some could come forth to the resurrection of life, and others to condemnation.

But that an essential difference of moral character may obtain between people alike ignorant of the gospel of Christ, is demonstrable from the accounts given in the Acts of the Apostles, chapters 9 and 10. In the first of those, we are informed of one Saul of Tarsus, yet breathing out threatenings and slaughter against the disciples of the Lord: desiring letters of the high priest, that if he found any christians on his way to Damascus, whether they were men or women, he might bring

them bound to Jerusalem. But when the light of truth shone brightly around him, he was judged as a sinner—he fell to the earth condemned, and heard a voice of keen rebuke—"Saul, Saul, why persecutest thou me." Saul was pricked in his heart, and after ascertaining by whom he was accosted, trembling in astonishment, said, "Lord, what wilt thou have me to do?" Having been blind three days, he "received his sight," through the instrumentality of "one Ananias," "and was filled with the Holy Ghost." When first he heard the voice of the Son of God, he came forth, to the resurrection of condemnation. He had "done evil," according to his own humble confession; "Jesus came to save sinners; of whom I am chief."

But as though the sacred penman would show us, that the condition of every man was not, before conversion to christianity, very similar to that of Paul, he gives an account in the next chapter, of a certain man in Cesarea, called Cornelius, a centurion of the Italian band, who was "a devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God always," though he was not a convert to the doctrine of Jesus. That his moral character was quite different from that of Saul, is evident, because he was assured by an angel that his "aims and prayers, came up as a memorial before God." Having obeyed the voice of the Lord in calling for one Peter, &c. he met the apostle, and after relating the things which he had seen, proposed himself as a candidate for initiation into the mysteries of the gospel, saying, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Then Peter instructed them in the things of Jesus, proving that he was the Christ; and "while he spake the holy Ghost fell on all them that heard him."

Thus we discover that a man who had "done good," before his conversion, came forth to the resurrection of justification or life. His conduct had been such, that he was not smitten to the earth—struck blind, or rebuked and condemned as was Saul. Though we cannot suppose his life had been sinless, yet, his principal aim had been to serve God, and he could not in truth be adjudged as the chief of sinners. After he became acquainted with the gospel of Jesus, what unspeakable satisfaction must it have afforded him, to realize by a retrospect of the past, that he had walked according to the spirit of the gospel, even before he understood its requisitions. Having been devout towards God, just towards men, exemplary before his household, and alms-giving to the poor, he had the greatest reason to be thankful, and not ashamed or confounded.

We must remark in this place, that notwithstanding the word of life, *appeared*, at first, to be a savour of death unto death, to Saul, but a savour of life unto life, immediately to Cornelius, yet its ultimate effects resulted in the same thing; viz. the *christianization* of both. The word of Jesus is spirit and life; but it is "the spirit of judgment and of burning" to those whose lives are at war with the precepts of his religion. It is true, in relation to the virtuous, as well as the vicious, it effects a change of character in a spiritual or religious sense, but not so signally in a moral point of view. Cornelius, every candid reader must admit, did not, and could not, meet with the same moral change as did Saul; because his moral character was good before he was a christian, or a believer in Christ. A bad man may become good, and a good man better; still the sentiment here advanced remain true.

Now why need we dispute this doctrine, since it agrees with our own experience and the opinion which we must form of others? Do we not discover an essential difference in the moral conduct of men, who neither profess nor entertain any real belief in Jesus? In an appropriate sense they may be called *dead*; for they have no distinct belief or hope in immortality proclaimed in the gospel; as it was said of others, "hearing they hear not, and seeing do not perceive." Not only so, but we know that every unbeliever, whether his moral conduct is upright or not, is considered *dead*, in relation to the word which is spirit and life. Jesus saith, "I am the resurrection, and the life: he that believeth in me, though he were *dead*, yet shall he live: and whosoever *liveth* and *believeth* in me, shall never die. Believest thou this?" *John xi. 25, 26.* Indeed, it would be a mere waste of time to show that, *death*, or being *dead*, is used in a variety of senses in the scriptures. It would be equally superfluous to prove, that being awakened or raised by various means from the various states which are represented by death, is also denominated a resurrection. Paul said, even to christians, "awake thou that sleepest and arise from the dead, and Christ shall give thee light." But no one can suppose that every one thus addressed was in the same degree of spiritual coldness and supineness. Expressions like these must be explained according to the dictates of reason and the analogy of things.

Must it not, therefore, be evident beyond controversy, that a man whose conduct had been upright and his character unstained by criminal acts, would, if properly instructed, embrace the gospel of Christ under extremely different circumstances from one, whose general course of life had been marked by flagrant violations of the laws of God and man? The one would come forward with increased delight and joy, remembering that his deeds in general, had been good, instead of evil; while the heart of the other would sink with shame or flutter for guilt, at the recollection of having degraded himself below the rank of a rational creature. Would to God that the doctrine of Christ might be so preached that every hearer should feel himself to be in the immediate presence of the Lord of glory, and experience justification or condemnation, in proportion as his works had been good or evil. By thus coming to the light, the deeds are made manifest. The condemnation which is occasioned by the light of truth, will be

succeeded by a renunciation of the unfruitful works of darkness, and a quickening to newness of life.

This illustration of the subject, if duly appreciated, must naturally tend to the suppression of vice, and the promotion of virtue. It does not admit that all actions before we embrace the gospel of his Son, are alike criminal in the sight of God: but that all attainments in the science and practice of morality, will contribute to our greater felicity when we are so happy as to become genuine converts to christianity. Just in proportion as our conduct comports with the spirit of the moral law, we shall never in time or eternity, whether believers or unbelievers, have reason to lament it. *Morality* may be called a *universal religion*, which is acceptable to the God of universal benevolence and equity, in all who practice it, of whatever nation. It is in this respect that the Gentiles who have not the written law, are a law unto themselves; and do by nature the things contained in the law. In the same degree and extent that men do good, and obey the dictates of a pure conscience, they are, and unless grossly deceived, will feel, justified; and to the degree in which their works have been evil, they are, and should realize themselves, condemned. There is no necessity for having any other trial, than to have our works compared with the word or doctrine of Christ, and an equitable decision, realized in the heart.

The reader would not perhaps object to this mode of illustration, were we not expressly informed in the text, that *all that are in the graves* shall hear his voice; which is supposed to include the whole human race. But if the reader turns critic, and says that all who are in the graves, means all that ever were buried in the earth, then, surely the expositor may so far follow the example, as to show him his impropriety. We therefore remind him, that no inconsiderable number of the human family, have never been honored with a burial; and of course would not be included in the text, which mentions those *in the graves*, and no others.

We should furthermore consider that Enoch and Elijah were translated and never saw death; and St. Paul says, "We shall not all sleep; but shall be changed in a moment;" by which almost all denominations of christians have understood him to mean that, they would not die a natural death, and of course could not come from the graves, according to the common acceptance of the term.

Those who pretend that the word *graves* is always to be understood in its most literal sense, would do well to examine the scriptures with more care and attention, lest their ignorance of that precious Book should ultimately appear, to their disadvantage. In the 37th chapter of Ezekiel, God saith by his prophet, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." And ye shall know, &c. Verses, 12, 13. Therefore, although our Saviour addressed the Jews, and used the word *graves* or *tombs*, in a figurative sense, he employed words in the same manner that their prophets had done before him; and they would not be in danger of misunderstanding his meaning.

Notwithstanding the stress which is laid on the word *graves*, the Greek word so rendered in this place, does not authorize the translation. *Mennoists*, signifies *monuments* or *places of remembrance*. This word was used by the ancient Greeks to signify places of remembrance; in Latin, *monumenta*, but in English, *monuments*. Jesus evidently used the word in a figurative sense, as the time was coming when the dead in sin, and in ignorance, would awake by the power of the divine word, and be brought to remember their past conduct, as the conduct of Joseph's brethren came into remembrance, when they were put upon trial; and in whatever degree they may find themselves guilty, they will take into consideration the prospects of the future state, as proclaimed in the gospel. This quickening word awakes men to a sense of feeling, both in relation to their own works, and to the proper influence of fear and hope, as respects the present and future state.

Common sense teaches us that the text could not mean to embrace the whole human family, for another reason, viz. there is a large proportion of them, who have never done either good or evil, having been called from time to eternity, in their infancy. Hence, according to the above passage, they would neither come forth to the resurrection of life or condemnation. They would be annihilated, not being entitled to either happiness or misery. And even if adult persons are not to be happy, in an immortal state, only in a degree corresponding with their good works in this world, will not their felicity, at least, be extremely incomplete? Where is the christian who does, in reality, rely upon such a foundation? So far from placing any great dependence on their imperfect obedience, for justification in the eternal world and in view of a perfect law, we believe it is the almost invariable declaration of christians, that the best of men would have reason to say, "God be merciful to me a sinner." The just reward of the most pious, would come infinitely short of an eternity of bliss. The rich income of an approving conscience, the rational enjoyment of the blessings of life, a sweet communion with God, through his work, his providence and his word, and the hope of immortality, full of glory and joy unspeakable, are as great a reward, as imperfect creatures have a right to expect.

THE INSPIRED PAGES.

"The faithful and impartial record of the inspired pages, causes the earliest periods of time to roll back, for the instruction of these latter times. In a moment we feel ourselves transported into the garden of God, and hear his voice whispering amid the Trees of Paradise in the cool of the day. We accompany the patriarch from his

country and his father's house; we traverse with him, conducted by an invisible hand, the land, "in the length thereof, and in the breadth thereof;" we rest wherever he pitches his tent; we participate his domestic joys and sorrows; and at length we follow him to his long home, and see his body deposited in the grave, there to slumber until the times of the restitution of all things."—History snatches from the hand of Time, all that is valuable and useful. By her magic pencil the departed visions of ancient days return, and the fathers pass and repass before our eyes, that we may see, and admire, and imitate their excellencies; that we may abhor and avoid their vices; that we pity and escape their weaknesses; that our understandings may be enlightened, our judgments established in the truth, and our minds conducted through the lowly and peaceful paths of religion to the eternal temple of God."

We invite the attention of our readers to the following interesting article from the "Gospel Herald," in which facts, not conjectures, are brought to light. But we will not be so uncharitable as to judge all Limitarians deserving of the State Prison, because 623 *deniers* of the Truth, are receiving the rewards of crime in the prison at New-York. And yet it is known to our readers that the opposers of Universalism unblushingly charge upon us, without discrimination, the immoral conduct of every culprit of whom they hear. Let us beware that we do not imitate an example, so totally destitute of the spirit of pure religion. It is in consequence of hoping to escape the just punishment for crimes, in this world, as well as the future, that wicked men persist in a sinful course.

CAUSE OF SELF-MURDER.

The Editor of the "Boston Recorder," a paper devoted to the cause of "fat livings," noticed the suicide committed in this city recently, by two young men, foreigners, who, in a moment of desperation occasioned by pecuniary embarrassments, destroyed themselves; and introduced the account into his columns thus—

"Universalism favorable to Self-murder."

Supposing we were to publish the account of the treason of Benedict Arnold, and head the article

"Calvinism favourable to Treason,"

Should we not be quite as justifiable as the Editor of the Boston Recorder?

We reiterate the assertion, that if the professed believers of the doctrine of the endless damnation of the wicked, (such as the Editor of the Boston Recorder,) were, *sincere* in their belief, they would deal much less in slander and detraction than they do at present! We are continually told, that a *belief* in the doctrine of the salvation of all men, has a *tendency* to make men commit all kinds of crime, &c. Let facts speak. The State Prison in this city contained, a few days since, 623 criminals, of various faith and religion; but, NOT ONE UNIVERSALIST AMONG THEM ALL!!! The Editor of this paper went through the various departments of this gigantic reservoir of depravity, where hardened wretches from every clime are congregated, and visited the cells of the most abandoned, who, to appearance, have made a trade of sin, and heard, from the lips of the delinquents, their confession, that they believed in the *endless misery of the wicked!*

Here is a comment, for you, of more value than ten thousand volumes of orthodox slanders, and hypocritical speculations.

Quere. If a belief in Universalism leads to all crimes, must it not lead to all the crimes committed by the tenants of the State Prison? Has it lead to these!

ORIGINAL ANECDOTE.

In conversation, a short time since, with a pious, Calvinist Baptist minister, I told him that I was unable to discover any use in the fears and horrors to which their converts were commonly subjected while under conviction; since, if they were elected to salvation, their exposure to hell in eternity must be imaginary, it being impossible they should be finally lost. But he went on very earnestly to show that I was mistaken. He told quite a long story about a daughter of his, that opposed the reformation in N*****. The preacher said that she told him, in so many words, that, if she was elected, she should be saved, and if not elected, she must be damned, let her do what she would; and that if she went to hell, she should not lack for company. Well, Sir, said I, do you think she was really in danger of endless misery? Why, no, was his reply, not if she is one of the elect; and I know she is, by the relation of her experience. Very well; then, you must acknowledge that all your daughter's distress and suffering, under the apprehension of dropping instantly into an endless hell, were imaginary; and you will not, on serious reflection, deny it. Was not the young woman as well employed in opposing a doctrine, which is, to say the least, unreasonable, as you and the other preachers were, in exciting her distracting fears, lest she should sink into a hell, from which she was saved by the sovereign decree of God?

The good old gentleman so clearly saw the inconsistency of his argument, that he made no direct reply.

EPISCOPAL CONVENTION.

The Episcopal Convention of the Eastern Diocese, convened, [according to appointment, in this town, on Wednesday the 29th ultimo. Rt. Rev. Bishop Griswold, Rev. Messrs. Morse of Newburyport, Burroughs of Portsmouth, Jarvis of Boston, Olney of Gardiner, Chase of Bellows-Falls, Boyle of Dedham, Bronson of Vermont, and Jones of Marblehead, were present. Bishop Griswold delivered an able and interesting discourse in the morning, from St. Matt. xvi. 13—19. One male and three female professors received the Rite of Confirmation, by the "laying on of" the Bishop's "hands," who then administered the Communion, assisted by the Rev. Mr. Morse. The services were solemn, and well performed. In the evening, a well written discourse was delivered by Dr. Jarvis, from Acts viii. 6, in which the nature, importance and practical utility of Baptism were as fully discussed, as the time would permit. The weather being unfavorable, the congregations were small. On Thursday afternoon, the Bishop preached again, from Rom. vii. 13; and in the evening, the Rev. Mr. Chase delivered a discourse, which was much admired by a numerous congregation.

On Friday afternoon, Rev. Mr. Boyle delivered an elegant and profitable discourse in the Unitarian (Rev. Dr. Nichol's) church.

THE GENESEE BRANCH OF THE WESTERN ASSOCIATION, convened at PEMBROKE, Genesee County, N. Y. Sept. 14, 1824. Discourses were delivered by Bts. S. Adams, J. S. Thompson, L. S. Everett, J. Potter, and J. S. Flagler. Five new Societies were received into fellowship, and favorable reports were made of the cause of truth in various sections in the region round about. The Committee of Discipline went into an examination of the evil rumours in circulation against Br. J. S. Thompson, and were happy to find them unfounded, being the officious productions of his Methodist brethren. The Association adjourned to meet at PARMA, Monroe County, on the last Wednesday and Thursday of Sept. 1825. The Circular was written, and published with the minutes, by Br. Thomas Gross.—*Gospel Advocate*.

AN ADDRESS will be delivered before the Benevolent Society of Portland, by WILLIAM WILLES, Esq. on the evening of Wednesday next, in the Rev. Dr. Payson's Church.

MARRIED,

In this town, by Rev. Dr. Nichols, Mr. William A. Rogers to Miss Elizabeth P. Barker.

Nathaniel Deering, Esq. of Milburn, to Miss Anna Margaret Howell.

At the Friends' Meeting House in this town, Dummer Bean to Sally Horton.

On Sunday last, by Elder Samuel Rand, Mr. Amos Spiller, of Augusta, to Miss Elizabeth Lombard, of this town. Mr. Edward Bennett to Miss Sarah Bridges.

At the Friends' Meeting House in Windham, Jonathan Freeborn, of this town, formerly of Portsmouth, R. I. to Lydia Read, of the former place.

DIED,

In this town, Mr. Benjamin Gage, aged 63.—Mr. Ebenezer Cross, aged 30.—An infant child of Mr. Henry Green.—A son of Mr. John Deering, aged 11 months.

In Port Leon, on Reedy Island, Del. very suddenly, John Milton, only son of Capt. John Merrill, of this town.

In Camden, on the 12th ult. Mr. ABEL TYLER, aged 44. By this dispensation of Providence a wife has been bereaved of a kind and affectionate husband, and six small children of a fond and provident father; the town of a highly esteemed and valuable citizen, and the masonic fraternity of a bright and exemplary member, who practised the sacred tenets of his profession. During his short and distressing sickness, Mr. Tyler was perfectly calm and composed, leaning by faith on the arm of his Father and God. While he wished the happiness of every person in the universe, he was so unspeakably blessed as to live and die in the full enjoyment of that faith which corresponded with his christian prayers, looking for the eventual salvation and glory of the whole human family, through the love and mercy of their Creator and Redeemer.

He was interred on the 14th, with masonic honors. A numerous circle of mourning relatives and neighbors, and nearly one hundred masonic brethren, assembled to pay the last tribute of respect to his remains.

"Balfour's Inquiry."

A few copies of Mr. "BALEFOUR'S INQUIRY," just received, which may be had at \$2 50, if called for immediately.

ALSO,

A series of Letters in defence of Divine Revelation, addressed to Rev. Abner Kneeland, by Rev. H. Ballou—price \$1.

A volume of Sermons, by Rev. H. Ballou—price \$3.

A number of Sermons on various subjects—price 12 1 2 c.

Sacred Lyric.



THEY POUR'D THE RED LIBATION FORTH.

They pour'd the red libation forth,
And fill'd the golden bowl;
I dash'd it on the famish'd earth,
And spurn'd its base control,—
And said—no more my peace shall be
A victim to thy treachery!

They wove of Fame the blooming wreath,
My brow the chaplet twin'd;
My foot I trod the flowers beneath,
And gave them to the wind,—
And said—my heart no more shall trust
To that which is itself but dust!

They brought me Beauty's child, and gave
To me her airy form;
Death came! she fill'd the silent grave—
Fed on her cheek the worm;
I lov'd, yet said—no more will I
O'er flower so frail, in sorrow sigh!

They brought me then a spirit sweet—
RELIGION, ever fair;
My tears bedew'd her holy feet,
My soul arose in prayer,—
And said—Fame, Pleasure, all farewell!
Blest spirit! thou hast broke their spell!

Miscellaneous.

PROCEEDINGS
OF THEGENERAL CONVENTION OF UNIVERSALISTS,
SEPTEMBER, 1824.

Agreeably to adjournment, the members composing the general Convention of Universalists, for the New-England States and others, assembled at Strafford, Vt. on Tuesday evening, Sept. 14, 1824; and after uniting with Br. Edward Turner in thanksgiving and prayer, organized the Council as follows:

1. Chose Br. Edward Turner, Moderator.
2. Chose Br. Hosea Ballou, Clerk.
3. Chose Br. Sebastian Streeter, Assistant Clerk.
4. Chose Brs. Hosea Ballou, Robert Bartlett and Sebastian Streeter, a Committee to receive applications for letters of fellowship, or for ordination; to examine the candidates, and report to the Convention during the present session.
5. Received the credentials of delegates, and read letters from several Churches and Societies.
6. Adjourned to Wednesday morning, 8 o'clock.—Prayer by Br. T. Whittemore.
7. Met agreeably to adjournment. Prayer by Br. D. Skinner.
8. Order of the public service for Wednesday.
Br. Dolphus Skinner, the Introductory prayer.
Br. Thomas Whittemore, the Sermon, from i. Cor. ix. 16. *For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel.*
Concluding prayer, Br. William Bell.
9. The Committee on Applications for Ordination, &c. reported in favor of ordaining Br. Eliphalet Case, jr. to the work of the Gospel Ministry, at large, which report being accepted, made the following arrangements for public service, on Wednesday, P. M.
Br. Kittridge Haven, Introductory prayer.
Br. Sebastian Streeter, the Sermon. Text, Eph. iii. 8, 9. *Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*
Br. H. Ballou, the Ordaining prayer.
Br. E. Turner, the Charge, and delivery of the Scriptures.
Br. R. Bartlett, the Right Hand of Fellowship.
Concluding prayer, by Br. Warren Skinner.
10. By request of Br. E. Turner, voted to excuse him from further services, as Standing Clerk of this Convention.
11. Voted the thanks of the Convention to Br. E. Turner, for the faithfulness with which he has discharged the duties of his office as Standing Clerk.
12. Chose Br. H. Ballou, 2d, Standing Clerk of the Convention.

13. Appointed Brs. R. Bartlett, John E. Palmer, and D. Skinner, a Committee to visit the Northern Association, to be holden at Whitehall, N. Y. on the first Wednesday and Thursday in October next.

14. Appointed Brs. E. Turner, R. Streeter, and S. Cobb, a Committee to visit the Eastern Association, to convene at Wayne, Me. on the first Wednesday and Thursday in July next.

15. Appointed Brs. R. Carrique, A. Kinsman, and S. R. Smith, a Committee to visit the Western Association, to meet at Eaton's Bush, on the first Wednesday and Thursday in June next.

16. Appointed Brs. Hosea Ballou, T. Whittemore, and S. Streeter, a Committee to visit the Southern Association, to assemble at Wilbraham, Mass. on the last Wednesday and Thursday in June next.

17. Voted, that the N. Hampshire Universal Association be received into the fellowship of this Convention.

18. Voted to receive into fellowship with this Convention, the Rockingham Association of Universalists.

19. Appointed Brs. E. Smith, L. Willis, and D. Skinner, a Committee to visit the New-Hampshire Association, to convene at Hancock, N. H. on the 2d Wednesday and Thursday in June next.

20. Appointed Brs. E. Turner, J. Wood, and T. Whittemore, a Committee to visit the Rockingham Association of Universalists at Nottingham, N. H. on the first Wednesday and Thursday in Sept. 1825.

21. The following Societies were respectively received into fellowship with the General Convention:—The Society of Universalists in Lempster, N. H.; the Society of Universalists in Springfield, N. H.; the Universalist Society in Waterford, Vt. and the Second Society of United Christian Friends in the city of N. Y.

22. Adjourned to 8 o'clock Thursday, A. M.

23. Met agreeably to adjournment, and commenced the labours of the day in devout thanksgiving and prayer by Br. Micajah Coburn.

24. The Committee on application for letters of fellowship, &c. reported in favor of a letter to Br. Micajah Coburn, and the report was unanimously accepted.

25. Heard the report of the Committee appointed at the last Session of the Convention to visit the different Associations.

26. The following resolve was unanimously passed: Resolved, that in future, in all instances of difficulty existing between brethren in the Ministry, or between a Brother in the Ministry and a Church or Society in fellowship with the General Convention, it shall be the duty of such parties to settle their difference by a mutual Council, chosen of such as are in fellowship with the Convention; and should either party refuse to submit the case to such a Council, the other shall have a right to choose an ex parte Council, and the decision in either case shall be final.

27. Br. S. Streeter reported the dissolution of his pastoral relation to the Universalist Church and Society at Portsmouth, N. H. and his connexion with the first Church and Society of Universalists in the city of Boston.

28. Order of public service, on Thursday, A. M.

Br. S. Streeter, Introductory prayer.

Br. E. Turner, the Sermon, from i. Cor. i. 21. *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.* Br. D. Skinner, the concluding prayer.

29. Order of public Service on Thursday, P. M.

Introductory prayer, Br. E. Smith.

Br. H. Ballou, the Sermon, from Matt. xxii. 37—40. *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the Prophets.* Br. E. Case, jr. the concluding prayer.

In addition to the regular services above mentioned, a discourse was delivered on Wednesday evening, by Br. D. Skinner, from James, i. 27; another by Br. E. Smith, at the lower village, from Acts xvi. 17; and others on Thursday evening, by Br. L. Willis, and Br. J. E. Palmer.

30. Appointed Br. S. Streeter to prepare the Minutes of this Convention for the press, and to accompany the same with an appropriate Circular.

31. Voted that the Minutes of the proceedings of this Convention be published in the Universalist Magazine, and also in the respective periodical publications of our order.

32. Having finished the business of the session, we united with Br. Hosea Ballou in devout thanks to God for the refreshing season enjoyed by our souls, and in fervent prayer for the repetition of like favours, and adjourned to meet again, at Hartland, Vt. on the third Wednesday of Sept. 1825.

By order,

S. STREETER.

We hate some persons because we do not know them; and we will not know them because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that could not only gain our hearts, but conquer their prejudices. But the misfortune is, that we carry these prejudices into things far more serious than our friendship. Thus, there are truths which some men despise, because they have not examined, and which they will not examine, because they despise. There is one single instance on record, where this kind of prejudice was overcome by a miracle—but the age of miracles is past, while that of prejudice remains.

ELEGANT EXTRACT.

Alas! how little do we appreciate a mother's tenderness while living! How heedless are we, in youth, of all her anxieties and kindness. But when she is dead and gone; when the cares and coldness of the world come withering to our hearts; when we find how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes; then it is that we think of the mother we have lost. It is true I had always loved my mother, even in my most heedless days; but I felt how inconsiderate and ineffectual had been my love. My heart melted as I retraced the days of infancy, when I was led by a mother's hand, and rocked to sleep in a mother's arms, and was without care or sorrow.—“Oh, my mother,” exclaimed I, burying my face again in the grass of the grave—“Oh, that I were once more by your side; sleeping, never to wake again, on the cares and troubles of this world!”—*Irving.*

Afflictions bring us to consideration. A man can sit and hear a sermon as unconcerned, as if eternity had no part of his concern; he little regards the message of the messenger. But let God send one of Job's messengers to tell him of some temporal loss, and he is soon attentive.

“It has recently been stated that 700,000 ministers were wanted to supply deficiencies, and to furnish all the destitute with the means appointed of God for the salvation of men. These must undoubtedly be learned competent ministers, orthodox in the faith—in a word, must be CALVINISTS. Now could this host of 700,000 Calvinistic ministers be collected, well drilled, and subservient to the commands of their leaders, with millions of dollars under their control, what would become of rational liberty and religious freedom? Alas! LIBERTY would soon expire and RELIGION, bound in iron fetters, pale, emaciated and palsied, would lay the helpless victim at the feet of ecclesiastical despotism. Should any one doubt this, we ask them to look, if they can look with an impartial eye, on the present deportment and conduct of the Calvinistic clergy. Do we not generally find them proud and overbearing—excluding themselves from all society except a few whom they condescend to honor with their notice, and who are rich, high and dignified, as bigoted and strenuous as themselves in the prosecution of their plans? Do we not find them looking down upon and treating with contempt all who embrace another system of faith, shunning, and speaking disrespectfully of their religious sentiments? Do we not find them arbitrary and dogmatical in their preaching and church government? We most assuredly do. Let then an army of 700,000 such men be raised and disciplined according to the present mode of training up a missionary, and how long think you another denomination would exist possessing any privilege whatever. Those whom they could not proselyte by art or persuasion, would feel the rack or scorching flame, and the glory of the Inquisition would soon rise to a greater splendor than it has ever before possessed. If then we would preserve the liberty we now enjoy, we must look well to those, who under a pretence of great love for the souls of men, are endeavoring to monopolize wealth and power—men who have ever labored to have an established national religion, and who have continually declared that we never could be prosperous as a nation, nor appear dignified in the eyes of other powers, until we had a religion established by law.”—*Messenger of Peace.*

From the American Eagle.

Mr. Editor—A man who owes me a large sum of money which I cannot get, and which I never shall get, has lately made a considerable donation to the missionary fund. I should like to know if it was his money or mine that was given; and also, if any one is to be rewarded in the next world for this donation, which of us is to have it—in

JUSTICE.

Good, good, never was there a more appropriate question than the above. And pray good Doctors of Divinity, that is, Doctors of the Divinity of Funds, will you answer him, which is to have the reward in heaven, for the donation, the one whose money it was, or him who cheated him out of it, or stole it to give to missions. It is really a moot question in missionary casuistry; a very important question in our new funding system of divinity. Gentlemen we do earnestly beg your attention to it. It must be answered, or the ‘Eagle’ will light upon your backs like a King-bird on the back of a Hen-hawk. It must be answered, and that with all convenient speed.

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